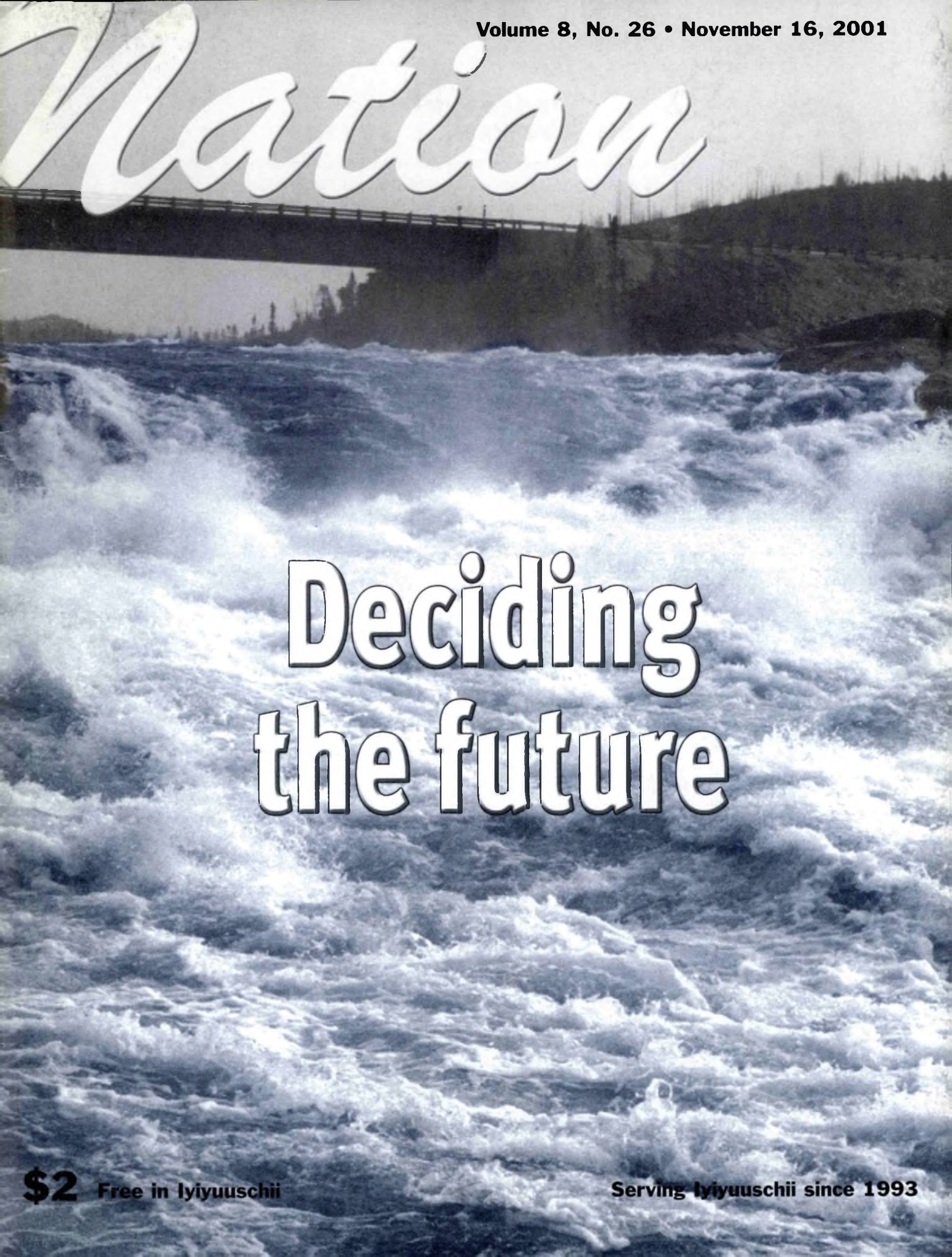
Volume 8, No. 26 • November 16, 2001

Nation



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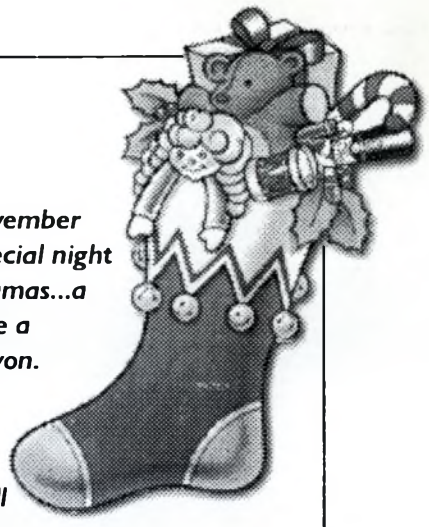

Place Le Chaînon will be open up to midnight on Friday, November 30th! It will be "Midnight Madness", or "Folie minuit" ! a special night where everybody in the boutique will be dressed in their pyjamas...a sight not to be missed! For this special occasion there will be a fashion parade in the mall and many gift certificates to be won.

466, 3e rue
CHIBOUGAMAU
G8P 2X6

Hi Kids !

This year Santa lives in Chibougamau! Yes ! He will arrive on Saturday, December 1st with gifts for every child! He will be here visiting each Saturday in December. Santa's kingdom will be located next to the Métro grocers located in the Place Le Chaînon on December 8th, 15th and 22nd, from 1PM until 4PM.

SPECIAL HOLIDAY HOURS

December 12-13-14	9:30am to 9:00pm	December 25 Closed	Merry Christmas !
December 15	9:30am to 5:00pm	December 26	1:00pm to 5:30pm
December 16	1:00pm to 5:00pm	December 27-28-29-30	Regular Hours
December 17-18-19-20-21	9:30am to 9:00pm	December 31	9:30am to 5:00pm
December 22-23-24	9:30am to 5:00pm	January 1-2 Closed	Happy New Year!

THE PROMOTERS FOR THE FISH STUDY OF *Lake Mistassini*

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Economic Development Department
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QC/ G0W 1C0
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Population structure and genetics of the speckled trout
2002-2003: Objectives
(i) Evolution and morphology of speckled trout (ii) Population structure and genetics of walleye

WHERE ARE THE VOICES?

I have a simple question. Why hasn't the Cree leadership hasn't asked for the resignation of the Minister of the Environment André Boisclair?

The attitude of his department in keeping secret the toxic levels of arsenic, cyanide, cadmium, chromium, zinc, copper, selenium and mercury present in the fish surrounding the Ouje-Bougoumou area is more than disgraceful. The levels were unusually high, which means that they were not natural. One of the things that alerted Crees to do a study was that the tallymen were catching large numbers of fish with deformities.

Suspicious deaths have occurred in Ouje-Bougoumou. There are high cases of cancer and behavioral problems with children. It can only be a matter of time before they are linked to contaminants associated with development in the area.

At first the Department of the Environment said the findings made by scientists were unreliable but later admitted that the study confirmed what they already knew. They apparently knew about this as far back as 1999 but waited until October 16, 2001 to tell the people in the area.

I do not have the words to describe the horror I felt when I heard about this. A department that is responsible for protecting people and the environment not only failed to do their job but deliberately didn't warn people of the danger that was present.

I know the outrage I felt. This is a Cree Walkerton, remember that small town and the e.coli outbreak? This is a Cree Walkerton, where the crime (of at the very least stupidity and negligence) was made not over a short period of time but a long time. Where is the public inquiry? Where is the media coverage? Where are the people who made this decision not to inform people? I want to see these people sweat in a public forum for their actions. I want justice and justice isn't being silent. If a Cree leader cannot or will not talk on behalf of his or her community when the people are being poisoned then there is a problem.

Yet I have heard nothing and have seen nothing in the press beyond a couple of small articles.

I have tried to understand why Environment Quebec didn't tell people of the dangers. They could have been ordered not to. They could have been incompetent. They could have put the interests of mining companies before the well-being of people. Was it a Nazi-type experiment where a supposedly inferior race is used to see what the effects of these toxins are? I don't know, but an inquiry could find out and prevent this sort of thing from happening elsewhere.

What I do know is that I consider the silence on the part of a watchdog agency like the Quebec Department of the Environment to be a crime against humanity. Children and pregnant women were being poisoned and they did not have to be. I find that sick and inhumane. I stop short of calling Quebec's Environment Department racist because non-Natives have probably been affected by this also. A public inquiry into this department is not only needed, it is the only responsible thing to do.

Will Nicholls

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ON THE COVER

Rupert's River
Photographer: Brian Zelnicker
Cover Design: Richard Lawson

Rez notes

SONNY ORR

WHAT IS A TOURIST?

A tourist is anyone like you or I who goes to a different land. We want to stay in hotels, eat at good restaurant, enjoy some entertainment in town and perhaps, take in a tour or two. It's the same for people who come to our lands to explore and take in some rest or pleasure or anything else that might be possible.

You'll see that in most towns a good night rest is a priority, choosing between the classy hotels or take the dive, just off the freeway. Up here, there's a chance you could get lost or stuck if you venture too far off the highway, maybe run in a moose or herd of caribou at the most. Down there, it's possible to get lost, raped or mugged if you venture too far from the freeway, perhaps get shot at, at the most.

Being a tourist does have it's risks... imagine in deep Africa being chased by poachers after you accidentally save the last big game by feeding it your ultra nutritious power bar... or, fighting off an anaconda after going out to do bowel movement behind the first bush. Up here, you'd have to dodge bullets from the certified gun owners with permits to shoot anything that moves and then classify the blood let as "accidental", and perhaps you could get stung or bitten by a mosquito. The risk is all relative and these days, choosing the less risky sortie is a better choice for most tourists who come up here.

I thought of a tour based on staying alive in the north and living to get back home to show off your digital pictures to your close ones. Pictures with captions like: "look at me, I'm terrified...we're about to land in a snowstorm", "shamefully holding up a plastic decoy after blowing it to bits on your first trip to a goose blind", "finding out what –0C. means, in twenty feet of salt water", "look, who caught who in the ear with a fish hook?", picture of the nice nurse caring for you in your first northern medivac, picture of banker who begrudgingly lends you money to pay off your liabilities for your foray up north, ... stuff like that.

When you'd arrive here, I take you off an a wild ride through town, juggling baggage and passengers on a four-wheeler in a blinding raging storm of snow, rain and sleet combined, then find someone with a key to get in, then telling you I'll be right back, I check to see if the guides are ready for a quick run through the mountains.

After a ride through the famous back trails of the tree-line taiga, tremendous effort from your chiropractor is needed to realign your backbone, so carry a good health insurance plan first. Another tremendous effort will be needed to tear yourself away from the breath taking beauty of the rugged, north wind eroded beaches and scores of activities relating to back breaking work, chopping wood, getting water, pushing and pulling, walking and climbing. Nothing better than using tourists to do all your hard work and then them paying you for it, don't tell anyone though, about my little trade secret.

So come north you good tourists from the south. Come to the land where the sun never sets in the east, where clouds are parted by fog, where the caribou roam (in fear of hungry townsfolk), where the planes can't land everyday, come to the great white north and play in the snow and sand dunes, and golf in the ultimate face of adversity and challenge, come north, dudes and dudettes.

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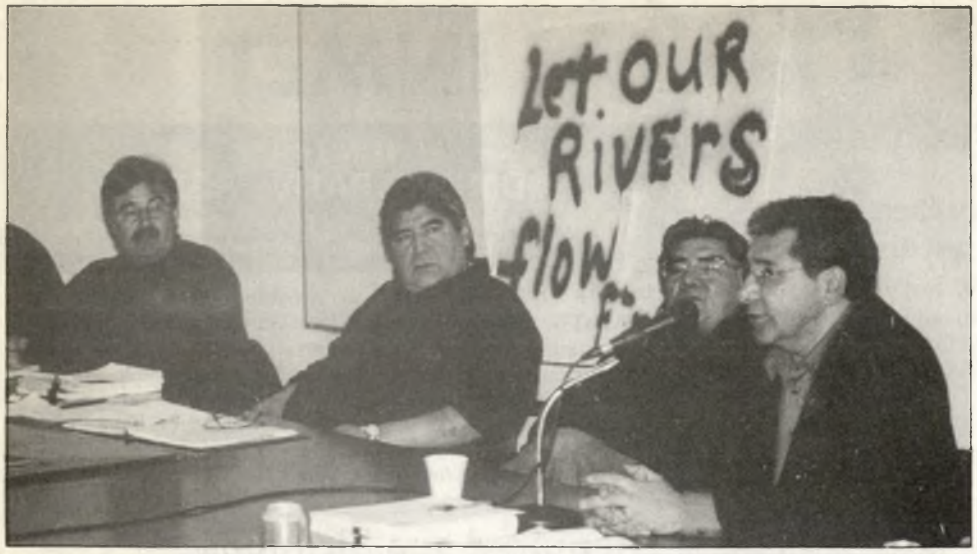

Consultation Meeting in Nemaska

The first day of November hung heavy and grey as the car skidded along the icy Route du Nord. We arrived in Nemaska in time for the feedback session of the Grand Council's Agreement-in-Principle consultation. Nemaska, the most centrally located Cree community was the middle stop of a tour that had already rolled through Waskaganish, Ouje-Bougoumou, Mistissini and Waswanipi. This was an opportunity to see the political process at work.

The meeting hall was filled to capacity as the afternoon session began just after 3:00 p.m. Those who couldn't find seats stood in the wings, anxious to get a reading on the future of their community and the Cree Nation. Seated at the Grand Council's head table were: Robert Weistche, Chief of Waskaganish; Sam Bosum, Chief of Ouje-Bougoumou; Bill Namagoose, Executive Director; Ted Moses, Grand Chief; George Wapachee, Chief of Nemaska; Abel Bosum, Head Negotiator; Robert Mainville, lawyer; and John Paul Murdoch. Facing them was a Nemaska audience consumed with apprehension.

The residents began stepping up to the microphone to address the Grand Council. the first to speak was tallyman Freddy Jolly, who introduced himself and his trapline number, R-21. Mr. Jolly, who was visibly concerned, would address the Council members a number of times that night to emphasize the need to protect the rivers and the land. He also expressed disapproval over the secrecy that shrouded the tabling of the Agreement-in-principle.

Once the ice was broken, the trickle of speakers turned into a flood. If the residents were shy about public speaking, it didn't show. The line behind the microphone was five-deep at times. There was a sense of urgency that filled the room. The more people that spoke, the more that others wanted to add their voices. As the meeting progressed, things became more heated. The community pressed the Grand Chief and his team for answers, their biggest concern being the environment.

At one point, one of the youth approached the head table to present Ted Moses with a laminated poster and quotation, attributed as a Cree Indian prophecy, that he had signed in the past. The Grand Chief read the quotation aloud: *Only after the last tree has been cut down, only after the last river has been poisoned, only after the last fish has been caught, only then will you find that money cannot be eaten.*

Another demonstration of disapproval occurred when some youth paraded into the room displaying a spray-painted sign that read "Let Our Rivers Flow Freely." This was a community looking hard at its past, present and future. The room was filled with all segments of Nemaska society: elders and youth, mothers and fathers, students and teachers, trappers and policemen. All there were trying to grasp the information being presented. They were there to be counted, to voice their concerns, to have an affect on the shape their world would take, to make themselves heard by the leadership.

After one of the non-Native teachers added her voice to the proceedings, Grand Chief Moses informed her that this was a Cree matter

Brian Zelnicker

con't on page 9

Whapmagoostui Cree Named to RCMP Committee

-Brian Zelnicker-

The Mounties have appointed the first Aboriginal from Quebec as a member of the RCMP Commissioner's National Aboriginal Advisory Committee. Losty Mamianskum, from Whapmagoostui, was officially named to the committee on Oct. 15, but only found out about it a couple of weeks ago due to being out of town.

The official mandate of the committee, formed in November 1989, is to provide the Commissioner of the RCMP, Giuliano Zacardelli, with strategic advice and cultural perspective on matters pertaining to the delivery of the highest quality of policing. They meet twice a year to discuss Aboriginal policing issues, make recommendations and influence policy.

A busy man in his northern community, Losty serves on the working group for Cree governance, is the Chairman of the justice committee in Whapmagoostui, and is the local representative for the CRA. The hard-working 42 year-old has a degree from Laurentian University for a joint major in law and native studies. He is now finishing his Master's thesis in legal studies at Carleton University in Ottawa, where he has already completed his course studies.

Asked about the appointment, Losty said, "I think that in order to contribute to change, sometimes it's better to do it from the inside. That was my reason for accepting the position on the committee." He intends to use his new position to, "articulate the needs and concerns of Native people."

The four-year appointment to the committee came as a surprise to Losty who wanted to inform young people "that education is very important, you never know where it will take you. There are endless possibilities." He also wanted to be sure to let everyone know that in spite of his new position, he's still "the same humble guy."

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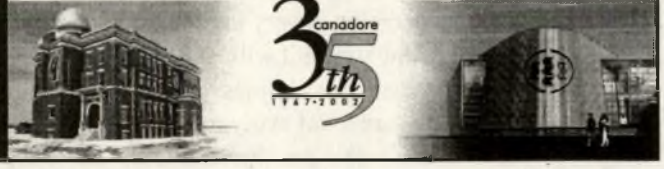

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NAN Lobbies in Montreal

It's an old story that First Nations know well. Development has traveled ever northwards impacting Native communities. In Northern Ontario there's about 28 communities that will be affected by Ontario's latest forestry plans. It is an area that has no roads or energy projects. Generators deliver power and the only way in is by airplane. First Nations in the area say the Ontario government is using the high expenses of these two things as an excuse to open the area up by building roads.

The Nation caught up with Nishnawbe Aski Nation (NAN) Grand Chief Raymond Ferris while he was sitting in the lobby of the Queen Elizabeth hotel waiting for a chance to talk to the Canadian and American negotiators discussing the US/Canada Softwood Lumber Agreement. "We're lobbying in the lobby. Ontario is trying to tell the U.S. their policies are all right. They have something called natural disturbance emulation that's supposed to mimic a fire. They say they should clearcut to do that. They want to leave only a 45-foot buffer zone around the rivers and lakes and this is the most productive zone for our trappers. That's where a lot of the fur bearing animals live," said Ferris.

Ferris was hoping to talk more with everyone negotiating the forestry softwood agreement to ask how they could participate in a meaningful way. "We need to know what's going on. Both the industry and the Native people are being kept in the dark on these proceedings," said Ferris. "We want to make sure that there are rules in place before any development happens. A lot of the communities are quite concerned about the impacts and how they are going to be mitigated."

Ferris knows the roads will bring developers and that leads to concerns about the environment for NAN. The youth are speaking out says Ferris. "They want to have adequate environmental protection for future use of the land. They don't want to see everything destroyed like what is happening south. They want to protect the languages and the culture because of the non-Native people that will be coming into the area," he said.

Ferris told *the Nation* that there was an area where two brand new forestry development projects were opened up and the First Nation's had some kind of an agreement with the forestry company, but once the road was finished a flood of people came into the area. "The sawmill that was built has about 200 people working there and only about ten of them are Native. So the three Native communities didn't really benefit at all," said Ferris. He said the NAN leadership and the people are looking at these examples and want to learn so they don't make the same mistakes.

"The Ontario government is trying to open up our area through the Northern Boreal Initiative. They're approaching our communities one by one and it looks like they're planning to give them a sustainable forestry license. The licenses have a lot of responsibilities that come with them so we got together with the chiefs in eight communities because they will be the first ones impacted," said Ferris. He said everyone's concerned and are looking at how it will affect the other communities. "There are overlapping territories and we want to see a defined map," he said. "We said before any license is given out there should be consultations with the First Nation before any activity happens. We believe this is the duty of the crown."

by Will Nicholls

One of the Native schools in the area made a presentation to NAN. Students said the jobs were good and a priority but not as much as environmental protection.

"We get this a lot when we visit the communities. The youth are very expressive.

Young people are quite concerned about the environment. The jobs I don't think we have to really negotiate. We have to negotiate where the money is going that the government will benefit from and how and what compensations will we receive. So these are serious issues that we will be looking at," said Ferris.

Ferris feels that the Agreement-in-principle that the GCCEI/CRA just signed sets a standard for Ontario. "Our area is undeveloped and exploration companies are talking to us but we are not letting them in until we talk about it. It's a matter of getting everyone together and calling for a moratorium on resources until there's revenue sharing, environmental protection and compensation in place for the impacts. We have to look at the skills needed," he said.

OBITUARY

The Nation sadly has to report the tragic passing of Richard Lebizay, 27, of Chisasibi. Readers would have recognized Richard as one of the two Air Creebec pilots featured in the back cover ad so often seen in our magazine.

Lebizay had worked for Air Creebec from July 1996 - September 2000. He then pursued his career with Air Transat.

His death occurred as the result of an automobile accident in Montreal on November 2, 2001. Memorial services were held in Chisasibi Tuesday, November 6.

All of use here wish to extend our heartfelt condolences to grieving family members, friends, and the community.

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The Whapmagoostui First Nation Council is honored to announce the appointment of one of its community members, **Losty Mamianskum** as a member of the Commissioner's National Aboriginal Advisory Committee (CNAAC) for the Royal Canadian Mounted Police (RCMP). The CNAAC is composed of aboriginals from across Canada and its mandate is to provide the Commissioner of the Royal Canadian Mounted Police with strategic advice and cultural perspective on matters pertaining to the delivery of the highest quality of policing.

Mr. Losty Mamianskum will be the Quebec representative on this Committee.

Congratulations on your appointment Losty!

James Bay Cree Communications Society
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20TH ANNIVERSARY CELEBRATION !

November 24th, 2001

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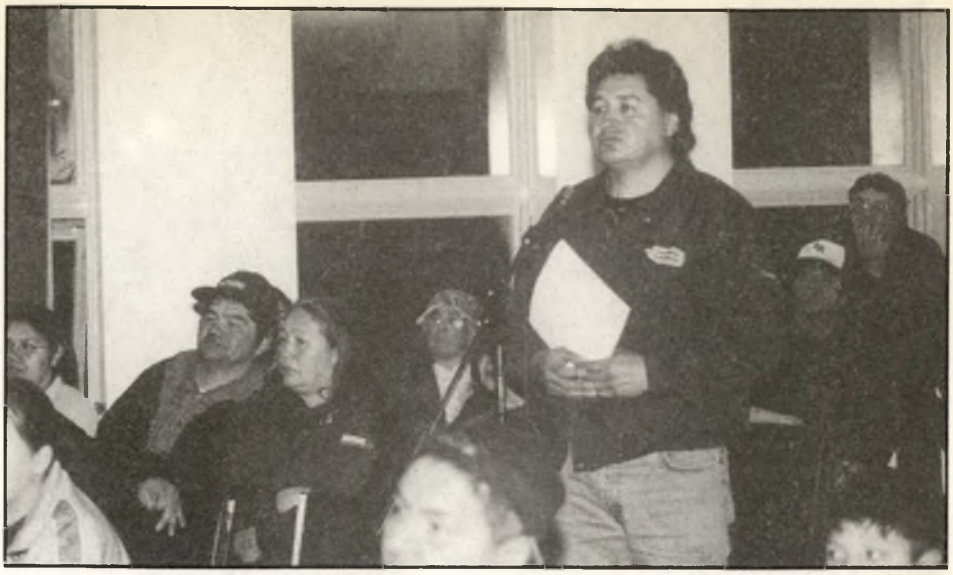
Propriétaire: Roger Pearson

Con't from page 5

to be decided solely by the Cree. The crowd turned its anger upon the Cree leader, chastising him for what was interpreted as racism and a show of disrespect for the teacher. The crowd's anger over the remark illustrated just how sensitive the community is to the Agreement-in-principle. They demanded an apology. The Grand Chief did offer that he hadn't meant any disrespect and apologized if his remarks had been taken as offensive, maintaining they weren't intended to be so.

Roger Orr talked about the loss of spirit with the sale of the land. "My mind is confused, but my spirit knows what my answer is," said Orr. Lindy Moar stood up to speak about finding uses for the land other than mining and forestry. Using Algonquin Park as an example, he pointed to the possibilites for eco-tourism as a source for Cree revenue. He suggested that Crees could create their own job opportunites without the help of Hydro-Quebec or the forestry companies. Many talked about the need for self-sufficiency, viewing the Agreement as yet another example of a government handout.

On behalf of the Grand Council, lawyer Robert Mainville pointed out that, while the outstanding Cree court cases are very strong, there is never a guarantee of getting desired settlements out of the courts. He informed the audience that legal cases are always a risk and that the Agreement provides certainties that cannot be assumed in a court ruling. Abel Bosum addressed the crowd, referring to the Agreement as a tool to be used for the benefit of the Cree. Bosum said that the Grand Council is basing the Agreement on two main principles, the preservation of traditions and cultural identity and the need for the Cree world to keep up with modernisation.



While the adults discussed the weighty issues at hand, the very children whose lives would be most affected by the Agreement wandered in and out of the room, bored and blissfully unaware of the world of politics. One particularly energetic wee lad, in a bright red sweater, kept buzzing past the head table emitting engine noises – the envy of us all. Only a child could get away with it.

The session carried on into the night and finally finished around 11:00 p.m. The majority of the speakers were against the deal. Loss of the Rupert River and development of the land were major sources of concern to the community members. The issue of whether they could trust the government to follow through on its promises was another major stumbling block for the people of Nemaska.

Whether or not the Council members liked what they were hearing, they did listen. While they might not have been able to provide the kinds of answers the community was looking for, the residents of Nemaska were able to join in the political process, to address themselves to their leaders and their fellow Crees. However the decision may go, as tough as it might be, one thing is certain . . . Nemaska is involved, concerned, and very much awake.

Looking for Stringers!!!!!!!!!

What is a stringer you ask? A stringer is a freelance writer. Here at the Nation we are looking for people to cover local events in the communities when we can't make it there. If you are interested:
Call-in or e-mail us and talk to the Nation.
Phone 1-514-272-3077 and ask for Will.
Email: nation@beesum.ca

Do You Have An Opinion?

***The Nation* wants to know what you think of the Agreement in Principle. This is one of the most important decisions of our generation and your voice deserves to be heard.**

Call *the Nation* at 514-272-3077
Ask for Will or Brian Z.
email: nation@beesum.ca
fax: 514-278-9914
write:
Nation
5505 St. Laurent
Suite 3018
Montreal, Qc
H2T 1S6

Looking at that deal.....

-WILLIAM NICHOLLS-

The Agreement-in-Principle isn't a large document. It certainly isn't as many pages as the James Bay and Northern Quebec Agreement. It will, nevertheless, have as great an impact on Cree lifestyle, culture and way of life as the JBNQA.

The purpose of the Agreement seems clear enough. In layman's terms it takes the responsibility of implementing certain sections of the JBNQA out of Quebec's hands and makes them the responsibility of the Crees. These sections include economic and community development obligations. But what does that mean?

Economic development in the Agreement's terms means funding the operations and programs of the:

A) **Cree Trappers Association.** This will certainly help out the CTA, as it has been one of the most cash strapped organizations in the Cree world. Some people have even said that the boys at the CTA should take over some of the budgets since they know how to stretch a dollar and make the best use of it. The question then becomes how much will it cost to fund the CTA each year? Will it be at the levels that Cree negotiators were pushing for with the Quebec government?

B) **Cree Outfitting and Tourism Association.** The setup of such an organization has been looked at seriously for the past couple of years. On November 20-21 is the inaugeral members meeting.

C) **Cree Native Arts and Crafts Association.** This is a much needed infrastructure for the Cree. It could provide the means whereby a Cree cottage industry is created and maintained.

D) **Economic Development Agent.** Each community has at least one person. It is not known if the responsibilities and functions of the agents will increase with the creation of the Cree Development Corp.

E) **Assistance to Cree entrepreneurs.** This is a vital function that is needed in the Cree communities, as the economic base is too small at the moment to hire a lot of people. Investing in our own people will increase that base. Now the question here is criteria and funding priorities for Crees to start or expand businesses. Another question is how much money will be allocated for this area.

Community development in the Agreement means:

i) **Permanent water supply at Eastmain.**

ii) **Supply of electricity** to Waskaganish and Whapmagoostui. After the fire at Whapmagoostui power plant (diesel generators) this is good news. However the Agreement is vague about when this will take place. It merely says as soon as Hydro-Quebec (HQ) deems it to be feasible. It could never be considered feasible or tied to development of the Great Whale River. It should have a timeline of some sort, the same as the delivery of electricity to Waskaganish will be done in five years.

iii) **Job training programs** for Crees to work at JBEC and HQ. One of the biggest stumbling blocks at HQ is the written French test. Even people who call French their first language have trouble with the test. This would allow us to see the completion of the 1986 La Grande Agreement, which promised 150 jobs by 1996. Hopefully the types of jobs that Crees could train for will not be limited as in the past. It should be clearer in the sense that the there should be access to all types of jobs.

iv) **Study of implementation of the training program**. One would think that both HQ and the Grand Council/CRA have already done the preliminary work on this one so it shouldn't cost too much money otherwise we would just be paying consultants to regurgitate the same reports as before.

v) **Training** programs or facilities, offices, job recruitment and placement services. I would like to see the plans or ideas for this one. Jobs for the Cree people are an important issue. Due to past agreements not being fully implemented or funding held back because of Cree stances/lawsuits and whatnot, we have seen a sharp drop in Cree employment. It is a problem that every Cree leader has to deal with. A detailed study was done on potential Cree jobs, but it hasn't been readily available or used. Hopefully this will answer some of those needs. High unemployment rates create social unrest. Studies have shown that a rate of 15 per cent or more leads to this, a factor that may have been taken into consideration when drafting this Agreement. Before the document is signed I hope we will see some plans, as it will give an idea of planning and costs.

vi) **Cree community centers.** Given the high costs of construction in the north this will likely be a multi-year project. Estimates run as high as $8-10 million per center, not including yearly operational and upkeep dollars. This means close to $100

million for all nine Cree communities.

vii) **Essential sanitation services.** Mistissini spent about $1 million doing work on the existing service and could have used more. Most of the Cree communities are in the same boat. With one of the fastest growing populations in Quebec, services will have to be expanded and there will be no choice in this as the service is essential. The question here is how much will it initially cost to get all nine Cree communities up to standard. Then estimate the cost of maintenance, replacement of services and new construction to meet the needs of a growing community in the context of 50 years of planning. This would apply to other services as well.

viii) **Fire protection** including training, equipment and facilities. Costs would vary as some communities are better equipped than others and the age of existing equipment varies. All communities use some sort of volunteer system at the moment and can continue to do so for now. One question is whether or not Crees will be responsible for the water bombers to put out forest fires if they come near the communities. It is one I couldn't get a clear answer to by talking to people who had been at the Mistissini consultation and this could be a heavy price tag for the Crees depending on the level of services we would have to use and what would be attached to them. You could be looking at rental of airport space, aircraft maintenance, and wages for the crew, and coordinators for the forest fire activities, etc.

ix) **Assistance for friendship centers** outside the communities. This would apply to Val d'Or and Chibougamou at the least. One question would be on how much the centers are funded by Quebec at the moment. What would be the extent of the present money spent and how much will that increase over the next 50 years to maintain the same type and quality of services that these centers provide?

x) **Construction of access roads** to Waskaganish, Wemindji and Eastmain. The costs of building roads is huge. Do we have any figures?

There is good news in the fact that the Memorandum Of Understanding Agreements of 1995 and 1998 will be finalized. This means that some of the monies for essential services (i.e. sanitation) will not touch the monies in this Agreement. The promised programs for our Elders and the disabled will happen and this is a good thing.

Another part of the Agreement is that **funding will continue** as usual for the health and social services, Cree School Board, income security programs, public security and administration of justice and the Hunting, Fishing and Trapping Committee. Currently, the monies coming in for public security and justice are under negotiation as it is under what was promised in the JBNQA. Continuing to negotiate with Canada and Quebec in regards to this shortfall may be difficult. It also mentions the environmental committees will continue to receive funding. This is confusing as part of the deal says the Crees will assume their share of the committees.

Finally **Ouje-Bougoumou will be recognized by Quebec** as a Cree community. It has taken a number of years and we all have to wonder why so late? My only question on this matter is where does Canada stand on this? If they refuse to recognize this portion of the Agreement will O.J. be in some kind of legal limbo where it is recognized by two parties but not the third?

Then there is the **money**. Yes we will finally have the cash to do things. One of them will be the funding of the responsibilities that we will assume. In one way it is a good thing as **self-government** means that we should assume those responsibilities at some point. The question is whether or not there will be enough money for all the things that are outlined in the Agreement. Another is that the base funding is not indexed to inflation. Remember that scene in Austin Powers when Dr. Evil asks for $1 million dollars and everyone starts laughing. In 50 years will people be laughing at $70 million or crying? True there is a formula that provides for increases based on resource exploitation and this Agreement is the first time that there is some sort of revenue sharing that any government has ever okayed for a Native group. It will be seen by some as a coup and held up as what Native leaders have been saying all along.

The **Cree Development Corporation** is basically SODAB, or as some called it SOBAD, under a new name. In the Agreement it says that Crees will be economic partners in the economic development in the James Bay territory. It will have a majority Cree presence on the Board. My question here would be, is the choice of directors solely a Cree decision or are there Quebec government appointees? If there are, then this takes away from the self-government image as big brother can still keep an eye on us, so to speak.

Crees will, of course, have **access to regular Quebec programs.** It would be interesting to know how many have been successfully accessed in the past as to provide some sort of benchmark.

The **Mercury Agreement** is going to be renewed. While the Mercury Agreement seemed to be ineffectual in the past, with this new openness it may stand a chance of working to the Cree People's benefit this time. HQ has also been told to resolve past disputes concerning past agreements. Interestingly HQ has a better track record in this department than either the Quebec or Canadian government according to GCCEI/CRA sources.

A new **Heritage Fund** is contemplated. Hopefully this time around there will be better checks and balances on the monies so it can't be stripped as it was before.

In the Agreement in Principle "**Cree consent**" is given for EM1 and the Rupert's River Diversion to HQ and the province.

Basically this is the cost for the Agreement to happen and it won't be taken off the table. Even though it has to go through the environmental regime, as defined in the JBNQA, it will get a go ahead without organized Cree opposition. Of course there is no guarantee of Cree silence or opposition in development, as individually we have certain liberties and freedoms that cannot be taken from us by an Agreement. Opposition can always exist on a grassroots level.

It says that **Section 28** of the JBNQA concerning SODAB will be repealed, discharged and replaced. This is where most Crees opposed to the Agreement will say they have a legal right to stop it. GCCEI/CRA Annual General Assembly Resolution 2000-25 "Forbids all Cree leaders, councils, entities, advisors or legal counsel from taking any steps that will alter, diminish, terminate, cap or sell JBNQA rights, whether in return for benefits or not." This would be a reason for a referendum or a community-by-community vote as to repeal or renew that resolution.

Crees will also assume a half share of the operating costs of the **provincial environment committees** as set out in the JBNQA. I would be interested to see the variable costs. For example, what were the costs in the years that HQ was trying to do the Great Whale Project as opposed to years when there were no HQ projects? Forestry will also be subject to the environmental regime. Are there estimates on how much this will increase the costs? Another concern is how much will the cost of funding the environmental regimes and the dollars Cree could get through increased resource exploitation play in true environmental concerns? Will the Crees sacrifice in order to build infrastructure in the future?

We will not take legal action for past non-action on implementing the JBNQA as concerns Quebec. In fact, a lot of **cases will be dropped.** Legal action has been costing an arm and a leg. Estimates say up to $9 million would be needed to continue at the current level of action. Some of the cases were way too large to easily go through the provincial courts, let alone all the levels that lead to the Supreme Court. Court cases could have been done on a smaller step-by-step process rather than designing huge cases. It would have been less expensive and easier to terminate. Two immediate questions beg to be answered: what about Canada's role/decision to continue or stop in some of these cases we are dropping? And what about the **Alternative Dispute resolution Process** (ADR)? If Canada does not wish to drop the case we will certainly have a stronger argument with Quebec on our side, but the Crees have won against both parties so why can't Canada? This means the legal costs of those cases could still be with us. The ADR process between Quebec and the Cree needs to be developed and refined. Traditionally governments have ignored ADR and haven't considered it binding on them. We may just be tying our hands to agree to three years without legal recourse. There needs to be a binding mechanism of some type for this to be effective.

Cree individuals will be allowed to go to the courts if we are poisoned by contaminants as a result of development. I would ask how many Crees are aware of their rights and recourses under the law? You require more than just lawyers, you need scientists and researchers to do a case like this. How many will have the money or the time to undertake such actions? Does this mean that there can be no class action suits? Will an individual court case or class action suit jeopardize the $70 million yearly income?

One of the **benefits** is a standing liaison committee to ensure the implementation of the Agreement to settle the JBNQA's implementation. This would be new and could help overcome past problems in implementing such agreements.

This Agreement says it will **not affect the Federal Government's** obligations under the JBNQA. Already some government officials look at the Crees as "rich" Natives and block access to funding according to Cree-Naskapi Commission reports and sources within the GCCEI. How much more will they feel justified in the future especially as they have not been involved with this process? Only the future will tell what their reactions will be.

As for **the forestry section,** overall it is more than I would have expected from the Quebec government. It is the most thought out and comprehensive part of this agreement. I would like to see a few things changed such as a larger no cutting zone on the sides of waterways. These are some of the most productive wildlife zones in the north and need to be protected. The 20 meters is too small. The cutting of one side of the bank leaves the area too open. A 200-meter strip on both sides would be better. I like the tree planting with different types of trees. It is important to maintain a varied forest for animal habitats. Mosaic cutting will certainly be a large improvement over clear cutting practices currently in use. It would be hoped that the land could remain fallow at times to allow wildlife some peace and quiet every now and then. The Cree-Quebec Forestry Board is a great idea. It will at the very least allow us to keep a closer eye on what is happening to the land and one can hope that the Cree presence and expertise in the northern boreal forest environment will be put to good use if the Agreement is signed. In the end, Quebec will have the deciding vote and we will be powerless to stop them, as there is no veto or authority coming from this Board. We will not be able to protest, stop, inhibit or litigate the authorities for atrocities they may commit against the land, the animals or the people.

In short, this agreement needs work. There are good points, such as the revenue sharing and self-government aspects, but there are still many questions that need to be answered and details to be presented to the people. As it stands it is not an ideal agreement but then we all know that no agreement is for both parties. There must be a level of give and take. The question is how much give is there on the Cree side.

CREEACTIONS

It has been a long time since we have gotten so many letters here at the Nation concerning one subject that we decided that from now and until the Agreement deadline we would have a section set aside for your comments on the Agreement. I was told that perhaps some wouldn't be able to enter the debate because they might be unemployed, not have access to a computor or fax. Hopefully your band office would allow you to use their fax so that all can participate. Our fax is: 514-278-9914 and you can email us at: nation@beesum.ca

To write to us see the masthead on page four.

Hello Everyone

Without Prejudice,

The new and now the most famous agreement in the aboriginal world has not only disturbed our people but has created a division among us and beyond.

It's like a quiet sickness that has crawled in the middle of the night into the most sensitive elements of our nation's ecosystem.

Life for the Cree has had many twists and turns over the years externally, internally and some that fit in the natural category. Natural events that helped us grow to become who we are today.

The most recent actions by our leaders is beyond words. In the last few days, our lives have been filled with questions, confusion, anger, anticipation and so on, but most important of all - it has brought each of us the time to reflect on our history and naturally to put some thought to our future, our children's and the generations to come.

Approximately three decades ago similar events took place. Our grandparents put their older youth at the front lines to negotiate a future for us all. A historic agreement they said when they signed the JBNQA. An agreement that paved the way for our people to be one of the most recognized nations in the world community, but it was also an agreement that was supposed to pave the way for future development in our lands. Another Quebec Premier's vision at the time.

The spirit and intent from the Cree perspective back in those days was simple. Take control of health and social services, education, economic development, etc. and administer our own affairs. We did most of that, but what happened to the rest of it? This is a question I personally need time to answer or should I be the one to answer, I don't know but I am trying to put my own pieces together.

There is a land out there with the most beautiful sights the eye can see, incredible sounds the world's ears can hear and enjoy. These sights and sounds tell the story of our people the generations to come would probably enjoy to hear beside a campfire, but nothing would more enjoyable if they would be given that same chance our generation has had.

There is a land out there that basically has one protector left in this world and that is YOU. There is land out there with natural habitat that depend on it and we depend on both. All the money in the world cannot even afford the price tag for this land. It is a natural gift that cannot be sold - like the morning you wake up and hear the cry of a new born child who has been brought to you to care and love. Priceless as they say. Priceless.

We are a people that decide what feels right from deep inside and not what we think is right. We will decide together not only for us, but for the future generations, the animals, the birds, the fish, the trees, the lakes and ponds, and the rivers that carry our story and their rapids that sing the songs of our people.

BE BRAVE. BE STRONG. TSEYMINDO IS WITH YOU.

In brotherhood,

Bertie Wapachee

A Better Process

The process by which this Agreement in Principle was reached disrespects the Cree people on so many levels. First, we have always been a nation that abides by a traditional law or custom that has endured for 1000's of years - we give respect to our people, to the land, to animals that walk upon it, to the trees and plants that grow upon it, to the water that gives us life and food and to the Creator of all of this. The process by which this Agreement in Principle was reached does not afford respect to any of this but seeks to trivialize our love and respect for all of these things without speaking or more importantly without listening to the Elders, the youth, the women and people of the land. The leaders that were put into place are to handle day-to-day operations, they are to protect our rights, they are to represent to the world who we are and what we hold dear, they are to be a channel whereby our voices and concerns may be heard by other nations and governments and they are a part of a sacred trust relationship to act in a manner consistent with our beliefs, culture, traditions and identity.

Our concept of property has always been different from the European view, which is land represents wealth and exploitation

of that land means more money, power and prestige. To us, the land represents life, and the protection and respect of that ensures life for next generations of Crees to inhabit the land. We are not concerned with the maximization of wealth by desecrating the land and environment so that our children are left without a land to hunt or fish upon and can not drink the water or inhabit it. The actions of this process go beyond a mere deal, they seek to redefine our identity and to diminish our relationship to the land and everything associated with it. The leadership is not empowered with the ability to speak on our behalf when it comes to changing what it means to be Cree – this is a decision that we can only decide as a full Cree Nation.

There has been talk of the Resolution 2000-25 that the people, in recognition of the pressure by the governments and corporations, strictly FORBID the Cree leadership from negotiating a deal let alone signing one that would affect our rights with respect to the land or the James Bay and Northern Quebec Agreement. The Agreement in Principle from beginning to end talks of nothing but our rights to the land and us relinquishing rights under the James Bay and Northern Quebec Agreement. The resolution while evidence of our expression that the leadership did not possess these powers is a mere indication of a much more meaningful oral law and tradition that they never possessed these powers. The fact that this Agreement in Principle goes to the core of what makes us Cree and disrespects our traditional beliefs of the interconnectedness of life makes it a decision that can only rightly be placed upon the Cree people to decide.

The information presented at the public meetings was incomplete and did not address the harms to things that would be most precious to us. Questions and concerns remained unanswered or simply ignored. It talked ambiguously of the monetary benefits but did not address the values of the costs we would pay. It only presented us with a small picture of what this would truly cost us and how broadly it would affect us. This once again disrespects us as it has never been our tradition to keep things from each other – especially things of this importance to our present and future.

The process cannot be final, or why would Premiere Landry have to sell the deal to the National Assembly. It cannot be final, or why would we need to sign a final deal in December. The parties to this are seeking the power to make this a real agreement so it would be unfair to make us bond. Also, as discussed above, the Cree signatories do not have the power to decide this in the way they have done.

What is a better process? One in which the whole nation can have input and decide the questions about this that need to be decided. The Cree Nation will soon gather for the holiday season, trappers will return from the bush, employees from jobs in the south and students from their studies. Each community should gather with its complete membership and ask important questions of what direction they see the Cree culture, lifestyle and whole nation going in the future. We need to ask if we will leave behind our ideals of respect for the land, water, animals, fish, food, trees, plants in lieu of future employment to exploit all of these and quite possibly poison them. How will this affect the goose and moose hunts of future generations? How will this affect how many fish we can eat in the future or whether we can drink the water? How will this affect our tourism industry if the land becomes more poisoned like it did with Ouje-Bougoumou? Should this decision be a consensus of all the communities, respecting the opinion of all the people, or should it be a democratic model

Québec's Week on citizenship

November 19 to 23, 2001

Les Rendez-vous québécois de la citoyenneté

Over the next few days, the Government of Québec will pay special tribute to the contribution that citizens and organizations make to democratic life.

On the occasion of Québec's Week on citizenship, which launches Québec's Gatherings on citizenship, I urge Quebecers of all origins to unite around certain values that are essential in our society — respect for diversity, tolerance and solidarity.

Have a good Québec's Week on citizenship!

Joseph Facal

Ministre des Relations avec les citoyens et de l'Immigration

Relations avec les citoyens et Immigration

Québec

where it is the majority that should decide on our direction? Do we have the right to take the land from our children and future generations, or are we a part of a sacred chain that has endured for 1000s of years? What does the Agreement in Principle really say? Are we okay with relying on oral promises of men that will not last for the 50 years of the agreement? Why do they need to develop this area – is there not enough electricity or is it the water they wish?

This process would respect the voice of all the Cree Nation, the idea that our future, culture and identity should be decided by the whole nation is more acceptable. The timelines of the Agreement in Principle and Final Agreement do not respect us and if there is truly a change in the provincial government that they wish to make a nation-to-nation agreement, they will understand and give us the opportunity to meet. This will be the test.

Annie Mouse-Cree

Letter to the Editor

October 23, 2001 marked a very important day in the lives of the James Bay Cree. This was the day that the Cree leadership signed an agreement in principle with the Quebec Government. This is the shocking news I (a Mistissini Cree) received on the morning the agreement was signed. The first thought that came to my head was, this can't be true, our leaders wouldn't sign any form of agreement without consenting us(the people) first. However, as the morning went on and as the news kept coming in, I learned that they had indeed signed an agreement with the government!! Our leaders tried to justify their actions by saying that they felt it was within their power to make this kind of decision without seeking the consent of the people that put them in leadership, us. I understand that this agreement was one made in principle, but it put our nation a lot closer to signing it without knowing it. The next thing I asked myself is why our leaders would try to become partners with a government that has mistreated our people since the day they set foot on our land? The Grand Chief, Ted Moses, says that we must put the past behind us and not dwell on it, also, that we must learn to trust. I was always of the opinion that we as individuals and as a people learn from the past, which is why we can't put it behind us. The past is a vital part of our everyday lives, without it we would trust anyone regardless of what they did to us in the past. The government has given us many reasons not to trust them, I have not seen them give us any reasons why we should trust them.

On October 30, 2001 the Grand Chief along with John Longchap and other chiefs met with the people of Mistissini. I was fortunate enough to attend this meeting, however my brother, my sisters, my cousins and many friends could not attend because they are down south pursuing post secondary education. They too are being affected by this agreement and yet they can't represent their views because of the limited time we have to sign the agreement. I hope that this letter can provide them with a glimpse of what took place in Mistissini. The feeling I got from the meeting was that our leaders had already consented to the agreement and all it's content, and now they were trying to convince us to do the same. If you look at it from my point of view, you will see the government and our leaders on the same side because they both want us to consent to the agreement. On the other side is us, the people who are largely against the agreement. I say largely because the majority of the people I heard speak are against it or they need more time to consider. I thought that our leaders represented the views of the people and not just their own. While I was discussing the meeting in Mistissini with other people, we talked about how the Grand Chief was talking about his hunting ground that he inherited from his father. Part of his land is to be flooded in the proposed EM1/Rupert Diversion Project and he said he is willing to make that sacrifice for our future generations. If the Grand Chief is to receive a substantial monetary compensation for the flooding of his land, wouldn't this put him in a conflict of interest in signing the agreement?

I have studied the documents surrounding this agreement and I also saw the fancy presentation at the public meeting, none of them has come close to convincing me that the Crees should sign the agreement. Actually, they have done the exact opposite. The views that I have expressed in this letter are of a moral nature, feelings and questions that came from the heart. I have also considered the technical aspect of the agreement and that too leaves many questions unanswered, I am confident that these issues can be addressed by Crees that are studying in the fields related to this agreement. I can see that this agreement has too many holes in it for the Crees to sign it; which brings me to my final question:

Why can't our leaders see this agreement for what it really is... a bad one!

Kenneth Casey MacLeod(cree_male@hotmail.com)
Mistissini Cree Youth

James Bay Cree Telephone Book

Available in December 2001, the James Bay Cree Telephone Book brings us closer together making it easier to contact one another: family to family, friend to friend, department to department and business to new and old customers. **Make sure you're accessible, drop us a line if you have a new phone number or if you're a new Cree business.**

2002
The listing is free!

Name/Biz_____
#_____ **Rez**_____

tel: 514-272-3077
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The James Bay Cree Phonebook
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Montreal, Quebec H2T 1S6

To Grand Chief Ted Moses & the Grand Council of the Crees of Quebec

The following concerns have come to my attention, in light of the situation that the Crees of Eeyou Estchee are facing at this time. Finding the right solutions, which will benefit all aspects involved within this dilemma, not just the people but also including the land and what that has offered to our people since time immemorial. Any decision will greatly affect the future of us as a nation, but only the right decision will help us as a people in knowing where we have originated from, which is the land. I hope by making you aware of my concerns that it may assist you to look back and consider the overwhelming situation that befalls the environment around our people at this present time. Maybe these words will help you see the cause for my concerns as a Cree, speaking for Eeyou Estchee.

Ø At the Natural Resources Assembly there were some statements and resolutions from the people. Did they mean anything?

Ø In your acceptance speech as Grand Chief to the people; you said that no trapper has the right to sell his or her trapline, going back to our teaching that we belong to the land.

Ø Values of our culture that we are one with the land, that we cannot own what was given to us by chissamendo and that we certainly don't have the right to sell it at any price.

Ø Are we being played into tying our hands and becoming part of an election process by the Quebec Government and to have separation become a reality?

Ø Crees have always had a structure of democracy, which was always there in the history of our people, and it is inclusion. When coming to decisions that concerned the people, all the people were included.

Ø Where is the good faith in the agreement, by the Government of Quebec? They have always dictated what they wanted and have always told us what we can do or say on how we live our lives. It has come to a breaking point for our future to live as a recognized people that are the original people of Eeyou Estchee.

Ø The Innu Nation has asked the Cree, Inuit, and Naskapi to stand for their own status as original people of this land. Making our own Government as Cree People.

Ø Nation-to-Nation can never happen with Quebec because in history there was only one Nation which our ancestors made treaties with and that was the crown.

Ø The Quebec Government and Hydro have always given us monies but have always had the last word on where and how we can spend it. If we do not follow the rules, they stop giving and our people suffer.

Ø Where are the guarantees on the continuation that the monies will keep coming for the next 50 years after they have gotten what they wanted? I am speaking on the changes to the Governments and the promises by the Quebec Government that

La Semaine québécoise de la citoyenneté

Du 19 au 23 novembre 2001

Les Rendez-vous québécois de la citoyenneté

Au cours des prochains jours, le gouvernement du Québec reconnaîtra de façon particulière la contribution de citoyens et d'organismes à la vie démocratique.

C'est à travers la Semaine québécoise de la citoyenneté, premier événement des Rendez-vous québécois de la citoyenneté, que je convie les Québécoises et Québécois de toutes origines à se réunir autour de certaines valeurs essentielles de notre société : le respect de la diversité, la tolérance et la solidarité.

Bonne Semaine québécoise de la citoyenneté!

Le ministre des Relations avec les citoyens et de l'Immigration,

Joseph Facal

Relations avec les citoyens et Immigration

Québec

they will continue to give us the monies for the duration of the Agreement.

Ø Sections 2.1 and 25.2 of the J.B.N.Q.A. have released and ceded all our rights as Cree people and why are we confirming what was written by entering into another Complimentary Agreement? Are we saying that we agree with what written in the J.B.N.Q.A?

Ø If the J.B.N.Q.A. is a modern day treaty as it is taken for granted, why was it not translated into Cree for our elders and our people?

Ø Why was our youth not educated and told of the true meaning in the contents of what the history of the J.B.N.Q.A. really states?

Ø The J.B.N.Q.A. didn't work because it had no implementation agreement on specifying who was to carry out what was written in the Agreement. What will happen to this Agreement in principal? It has no implementation agreement, are our children going to come back to the table in 25 years like Romeo Saganash has pointed out in his statement?

Ø I believe that the reason we had the court cases against the Government was to show them that we have rights, which no agreements can ever take away from us as people, because GOD gave these rights.

Ø Our people still need healing from all the negative forces that have cut the meaning and link to the land, which was given to us as Cree people. When we begin to heal we find the values and the teachings that our elders still carry and have learned, this is the same knowledge that our people have taken millions of years to gain. How can we not use this wisdom for the betterment of our people?

Ø How do we as a people look now to the outside world, who have stood with us as our allies in helping us put a stop to some of the devastating projects that were to take place on Eeyou Estchee.

Ø **The land will always outlast any amount of money that they give us.**

Ø J.B.N.Q.A. took two years to bring to a reality with eight months of intense negotiations and we called this duress. The Agreement in Principal now on the table is asking to be ratified in two months; don't you think that the principle of duress is playing a big role in this process?

Ø How come we never asked for any of the land back in this agreement that was lost in the J.B.N.Q.A. in 1975?

Ø Why didn't we ask for free electricity for our people? I am sure that this option is not too much to ask in spite of all the devastation that has come to the land and the environment that our people are facing at this time.

Ø In closing, I recall the teaching of one of our elders who said; to know who you are is to know the history of your people, the history of the land and the life it brings to us as a people, and the history of the language, and that all that we are today, is carried within the language. Knowing the meaning of this teaching will guide you in passing on the culture of our people, as Eeouch of Eeyou Estchee.

Yours in Brotherhood,
Eric R. House
Concerned Cree

A reminder...Cree leaders...

I read something the other day that startled me right out of my chair. I read in the 2001 January issue of the Nation it is rumored that some of our Cree leaders and entrepreneurs are talking of building a dam on the Great Whale River. Our leaders who have our trust! Holy smokes! Are they so brainwashed that they think they can put on the shelf all the years that the James Bay Cree have been battling Bourassa's government? Battling them, without bloodshed, against further destruction to the land. Now I hear that there is talk of dams to be built on the Nottaway, Broadback, and Rupert rivers. I am shaking my head.

Remember when the Cree and the Inuit of Great Whale built a big boat, combining the canoe and kayak design? In the early spring a team of Inuit dogs pulled the boat over the snow and ice to Chisasibi. Two artists, one Cree the other Inuit, painted beautiful animals on it and then a big truck took the boat to Ottawa, where protests were already under way. Children, women, and men, including some chiefs, paddled all the way from Ottawa to New York to protest the damming of more rivers. That boat even went to Europe and floated on some rivers there. Now there is talk of damming more rivers...I think our leaders are out of their minds. I am thinking they have not lived on the land since a long time ago, maybe since they were babies when their mother, father, grandparents, aunts and uncles lived on the land.

How many of our Cree leaders can go out and live on the land, by themselves, the way our ancestors did just 50 years ago and before then? Not all of them. That's because our leaders are so busy scheming up ways to make money so they can live comfortably in a house, surrounded by luxuries and getting ulcers at the same time from the food they eat.

How many of our Cree entrepreneurs can live off the land by themselves with just an ax, knife, rifle, fire starter, tent, snowshoes, and a canoe? Our ancestors did. The Cree people of the James Bay region did. Some people still live like that today. These people *LIVE* off the land. These people *LIVE* with the land. They do not need to change the land. They do not need to divert rivers and destroy delicately balanced ecosystems. They do not need mass amounts of money to survive. They do not need television, nintendo games, fancy trucks and fancy ski-doos, fancy cars, giant outboard motors, greasy fast foods, fancy furniture, and top of the line dishware. They do not, because living with the beauty of the land all around is enough for them. They could pass traditional knowledge and science on to their families. And how did they learn all that science? By carefully observing the animals and their interconnectedness with the cycles of nature.

All was peaceful until, Hydro-Quebec and the Quebec government came along with their ideas and machines to build dams on the rivers, secretly knowing dams disturb delicate cycles in nature. They came with their lies sticking out of their briefcases. Their lies to Cree people that everything is going to be all right and nature would not be disturbed.

Well dear Cree entrepreneurs and money oriented minds, what does it take to become like one of them? Them...meaning Those Who Destroy Rivers. The rivers that help Nature with her delicate cycles. The cycles that support life. They said that nature would not be disturbed. Mother Nature who fed you with fish and waterfowl. Who froze water in the winter so we may easily get to wild game on the other side of the river. Who gave us clean water to drink. Who gave us a road to travel on in the summer.

What does it take for Cree entrepreneurs to become like them? Them. Those Who Exploit Mother Nature. Those who

News Release

Let's Celebrate Who We Are: We Are The Cree Nation

We have reason to celebrate:

1. We have a long tradition of occupying Eeyou Istchee and using the resources to raise our families and we continue to do this!
2. We speak our language, Eeyou Ayiminanoch, and we honour our traditions!
3. In 1972 to 1975 we fought to defend our way of life and protect our rights. For the first time Canada and Quebec were forced to recognize the importance of the Cree Nation for the development of the territory!
4. In 1975 we signed the James Bay and Northern Quebec Agreement. For the first time aboriginal control over education, health and social services, community development, local government, nation government, social and environmental protection, police and justice, income security, training and job placement, aboriginal citizenship and economic development became confirmed by treaty. In 1986 Canada revised its land claim policy so that other aboriginal peoples could not gain the same level of control over their own social programs as the Crees obtained in the 1975 Agreement!
5. The Crees have the first aboriginal School Board!
6. The Crees have the first aboriginal Board of Health and Social Services!
7. The Crees have the first and only program of Income Security for trappers!
8. In 1982-84 we got the sewer and water services promised in 1975. This spelled an end to the gastroenteritis epidemics in our communities. We also got improved clinics and airstrips. Since then many aboriginal nations across Canada have also been able to get these!
9. In 1982 the Grand Council negotiated to have our rights in the James Bay and Northern Quebec Agreement confirmed in the Canadian Constitution!
10. In 1987 the Grand Council was recognized by the United Nations and has fought for the promotion and protection of the rights of aboriginal peoples. Joining with other Aboriginal Peoples the Grand Council secured the recognition of these rights in the UN Declaration on the Rights of Indigenous Peoples and in the International Labour Organization's Convention 169. In 1999, because of a Cree intervention, the UN Human Rights Committee decided that Canada's extinguishment policy was a violation of aboriginal peoples' human rights.
11. In 1984 the Crees were the first Indians in Canada to rid themselves of the Indian Act. The Cree/Naskapi Act was the first federal legislation for local aboriginal government!
12. Air Creebec has given the Crees control and improved the safety of air travel.
13. Cree Construction Company is a source of employment and economic participation for our people and was the largest aboriginal construction company in Canada.
14. We have negotiated agreements with Hydro Quebec: The Fort George Relocation Agreement, The Sakami Lake Agreement, The La Grande 1986 Agreement, The Opemiska Agreement.
15. The Cree have been able to determine development projects on our traditional lands. In 1989 the Crees opposed the Great Whale and Nottaway Broadback Ruperts Hydroelectric projects. After 6 years these were withdrawn.
16. We play a significant part in the large political questions in Canada and Quebec that affect our lands, rights and people.
17. Since the creation of the Grand Council of the Crees in 1972 the Crees have elected three Grand Chiefs who have achieved national and international acclaim: Dr. Billy Diamond, Dr. Matthew CoonCome and Dr. Ted Moses, the present Grand Chief.
18. The Grand Council of the Crees is the strongest, most stable and politically effective aboriginal organization in Canada.
19. The work goes on. In 2001 the Crees signed an Agreement in Principle with Quebec that recognizes the Cree stake in the development of Eeyou Istchee and the Cree right to benefit from the resources.

"Our history shows what the Cree People can do by standing together and defending their rights. We decide our strategies and priorities. Yes, we still have huge challenges: a third of our people do not have adequate housing; diabetes has become epidemic; we must improve our educational system and health and social services; more than a third of us do not have jobs. Will we beat the problems? Look at what we have accomplished to date!

Sure we can!!"

Grand Chief Dr. Ted Moses

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Grand Council of the Crees (Eeyou Astchee)
Grand Conseil des Cris (Eeyou Astchee)

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Cree Regional Authority
Administration Régionale Crie

created hell along the river. The rivers that were once clean enough to drink from with cupped hands are now filthy. We get our tap water from the river. Sometimes the water is too dirty even for laundry and housecleaning. Today we travel many miles to the fresh water springs for drinking. We travel many miles though we live right by a river

In the winter, because of the turbines in the dam, the river does not freeze, most of the time, it does not freeze at all. The wildlife on the village side becomes depleted. We used to be able to walk to the other side of the river to hunt. We cannot even slide down the river bank on cardboard and animal skins like we did as children. Because the river does not freeze, we would have been trapped on the island, so we were forced to move to the mainland.

River currents are increased and the water level rises when the turbines at the dams are opened to let water out of the reservoirs. The unnatural increased flow of water accelerates land erosion. Big clumps of land fall into the water. Sand deposits and stronger currents destroy ideal places in the river where people once put fishnets and caught many fish. The salinity at the mouth of the river has changed, affecting the eel grass, a main staple in the diet of water birds like the geese. Even paddling a canoe upstream is impossible during the opening of the turbines. Many years ago whole families paddled hundreds of miles upstream to their winter camps. When the turbines are opened the river current is stronger. So strong it drags canoes that are anchored along the shore downstream, sometimes banging them against rocks and ripping the canvas.

Sure Hydro Quebec gave us money to compensate for the loss of our land and the loss of ancients ways of life for many people. We gave up too much for a small handful of money. Sure we have better hospitals, housing, schools and arenas. But we gave up a whole lot, a whole lot more than money can ever replace. We gave up so much, we can't even drink the water anymore. And that is a lot, because now a lot of our people drink bottled water shipped in from some place else. We should be the ones shipping bottled fresh water out and profiting from it. Now we pay for our water and we pay for our electricity. Electricity made from the water that once used to be our very lives. We pay for electricity that should be as free for us, as free as the river once was.

You know, you leaders don't have to become one of them. They who imprison beautiful rivers behind manmade dams. You don't have to become one of them because you think that's the only way to make more money. Don't be one of Those Who Have Done Enough Damage. Hydro Quebec and the government have done enough damage. More than enough. You leaders who have our trust, you must remind Hydro, continually remind and hound Hydro Quebec that the little bit of money that they did give us does not make up for the whole lot that we have lost. They owe us a whole lot more. More than a small handful of dollars.

Even a full bank vault the size of France will not cover the pain that Mother Earth will feel when the capitalist industrial machines tear into her flesh. All her creatures will feel her pain. All the creatures that the Creator has put on her belly, to walk freely with their heads held high in the air. The humans who were put on her belly to live as one with the land and animals will feel her pain.

Dear leaders; I and many others, and those who will follow in your footsteps, have felt your pain from the beginning, in your battle against Hydro Quebec and the Quebec government. I know you grow weary and tired. That is Quebec's strategy, to kill you with words. Lies and broken promises made up of words. They want to wear you down and separate the strength that you have when you remain united as a Cree Nation. United on the earth where you were born.

There have been many nights that you have not slept comfortably in your own beds on the land you call home, and your people call home. We must not let Quebec and the others with their obscure insidious methodologies of controlling the world to sleep in our bed with their lies and false truths.

Margaret

All This Talk of Progress

All this talk of progress reminds me of a story that I heard recently. It was about this tourist who was vacationing in Latin America. Each day he would watch this aboriginal fisherman go down to the docks and take his wooden boat out with a net and spend an hour or two catching seafood and then leave. After a few days, the tourist waited on the dock to talk to the fisherman. He said to him, "where do you go each day after you fish?" The aboriginal fisherman said "Why sir, I catch what I need for my family then I return home each day and relax and spend time with my children." The tourist said "You know if you spent another hour or two fishing each day, you could catch more fish." The aboriginal said "what would I do then?" The tourist said "why you could sell them on the dock and get money" The aboriginal said "what would I do then?" The tourist said " well, you could catch even more fish to sell and make more money." The aboriginal "what would I do then?" The tourist "why you could buy a bigger boat so you could go further and catch even more fish to sell and make even more money." The aboriginal "what would I do then?" The tourist "well, you could use the money to set up an office and hire a captain to catch the fish for you." The aboriginal "why would I do that?" The tourist "so that you could find more nets and boats and set up a fishing operation and make even more money." The aboriginal "what would I do then" The tourist "why you could have a fleet fishing for you and selling your fish first here and then to an international market – you could build an empire" The aboriginal "how long would this take?" The tourist "with hard work and many hours a day dedicated to this, you could do it within 20 years or more."

The aboriginal "and why would I build all of this?" The tourist "so you could become rich and do what you wanted" The aboriginal "what is it that you do when you are rich" The tourist "well, you provide your family with everything, and you have enough time to spend with your family and you relax." The aboriginal "but sir, I already do all that and have all that now, why would I wait 20 or 30 years to enjoy what I do now?"

I think of this story and ask myself what is it that progress or development reallygets us. Is it the security and lifestyle that we already enjoy in the Cree territory? Is it so we can become rich and eventually be able to afford fishing and hunting trips with our children or live in a nice area around beautiful lakes and trees? If we proceed with a progress that hurts the beauty we already enjoy then when and if we do become rich – will we have to look for another area to retire in that is not so damaged or toxic? Who is it that is getting rich from these efforts anyway? It is not the average person in Quebec or Canada or the United States – it is large corporations and people that already have millions and billions of dollars that exploit natural resources for profit and do it without regard for the aftermath because it would interfere with the bottom line? More jobs are created for average people with environmentally conscience activities, should we not be in the position to control our environment to ensure no harm is done to it or to us, definitely the large corporations will not look out for us and the land when it might mean slightly lower profits (and it is only slight).

A Cree who wants to keep fishing

Cree Nation:

Please be careful: I smell a rat! This agreement with Mr. Landry sounds terrible. You will be paid to provide the services that the government of Quebec should be paying for. You will be providing these services with a very unrealistic budget.

With this agreement, the government of Quebec receives billions for your electricity and you receive nickels and dimes to provide services for your people.

If you receive a fair price then I should pay more for my electricity here in Southern Quebec. I would rather pay more and you receive a fair price and be able to sleep at night. With this deal I am not certain I will sleep good at night, I will though continue to have cheap electricity and the government will make a fortune selling the rest to the Americans.

Peter Nagle
Beauceville, Quebec

WASHAW SIBI EEYOU

Current Status of the Washaw Sibi Eeyou

The Washaw Sibi Eeyou are a group of some 200 to 250 affiliated members of Waskaganish First Nation, and Waswanipi First Nation. These members are living outside their affiliated communities of James Bay. The Washaw Sibi Eeyou are CREE beneficiaries under the James Bay and Northern Quebec Agreement and live primarily within the Territory governed by that Agreement. The term "Washaw Sibi" means literally "the bay of the river which flows to James Bay" and refers to the Harricanna River. The CREE ancestors of the Washaw Sibi Eeyou used to gather at the community of Waskaganish, in the Abitibi region along the Harricana River.

The present population statistics of the Washaw Sibi is rapidly expanding, whereas 200 are fully registered under the agreement. However, it is estimated that there are 200-400 people within the Pikogan community as well as the outskirts of Amos, do have an eligibility status to be registered as a beneficiary under the James Bay and Northern Quebec Agreement.

While the Washaw Sibi Eeyou do not currently live in the Cree communities described in the James Bay and Northern Quebec Agreement, they nonetheless maintain strong ties with the people of these affiliated cree communities. In this regard, revised support resolutions in favour of the Washaw Sibi Eeyou have been passed by the Grand Council of the Crees (Eeyou Istchee) / Cree Regional Authority 2000 Annual General Assembly, in collaboration of Waskaganish First Nation.

Background History of the Washaw Sibi Eeyou

The Washaw Sibi Eeyou were originally part of the group of families who lived in the bush in the southern James Bay area during wintertime and who would congregate at Waskaganish during the summer months. However, the Washaw Sibi Eeyou chose to trap in the most southern portion of the Waskaganish Territory, where the fur was of better quality. The Washaw Sibi Eeyou would therefore bring their furs down the Harricana River to trade at different outposts in the south.

Eventually, it became more convenient for the Washaw Sibi Eeyou to meet for the summer in the southern part of their traplines, near what is now the Town of La Sarre. The group met there every summer from a period beginning in the 1920's to the late 1950's.

In the late 1950's, the Department of Indian Affairs and Northern Development (DIAND) began to require the children of the Washaw Sibi Eeyou to attend residential schools. Certain of these children were sent to school at St. Mark's in Amos and others were sent to Chapleau and Moose Factory in Ontario and to La Tuque in Quebec.

It seems that DIAND may have asked the Washaw Sibi Eeyou as whole to move away from La Sarre and made some efforts to group them together on reserves. In the early 1960's, the group dispersed, with some members moving to the towns of Amos and La Sarre and others settling on these reserves.

The Politically History of the Washaw Sibi Eeyou

The Pikogan Reserve was set up in 1956 and the Lac Simon Reserve in 1962. These Algonquin Reserves, along with the Wahgoshig Reserve in Ontario, absorbed the majority of the Washaw Sibi Eeyou from the early 1960's onward. Many of the Washaw Sibi Eeyou have since become members of these Bands, while maintaining their status as beneficiaries under the JBNQA.

Apparently, efforts were made at the time of the initial set-up of the Pikogan reserve to accommodate the separate group of Crees by designating a part of the reserve for them. This initiative was however blocked by the Algonquin Band Council of the

time.

During the consultations leading up to the 1975 ratification of the JBNQA, the Pikogan Band Council was apparently asked if its residents wished to become Cree beneficiaries, given that they resided on Cree Territory. The Pikogan Band Council refused this status on behalf of its Band members. The Crees who lived on the Algonquin Reserves at this time were forced to remain members of those Algonquin Bands, in order to continue to receive housing and other services.

The children of the Washaw Sibi generally receive their schooling in Algonquin or in French and English. However, the elders and parents of the Washaw Sibi Eeyou wish to pass on their Cree language, culture and values to their children. Some of these children are therefore sent to James Bay Cree communities in order to receive their instruction in Cree. Despite these efforts, the children find it difficult to be separated from their families and often return to their "off-reserve" homes.

The Washaw Sibi Eeyou recognize and respect the efforts of the Algonquin people to preserve the Algonquin culture and values by way of their Algonquin-language schools. However, this culture is distinct from Cree culture and values. Today, the traditional culture of the Washaw Sibi Eeyou CREE is often demonstrated on the behalf of the Algonquin culture. The Washaw Sibi Eeyou wish to expose their children to the traditions and values of their Cree ancestors.

Furthermore, the Washaw Sibi Eeyou members presently residing on the Pikogan, Lac Simon and Temiscaming Reserves are there due to the good graces of the respective Algonquin Band Councils. These Councils are also paying, to varying degrees, for certain of the benefits received by the Washaw Sibi Eeyou.

While some family situations are evolving in such a way as to blur the Algonquin-Cree distinction, the Washaw Sibi Eeyou remain for the most part a distinct group on the Algonquin Reserves. The distinction between Algonquin and non-Algonquin family backgrounds is more important at Pikogan, Lac Simon and Temiscaming that at Wahgoshig, where the Band is not dominated by one particular native group.

Mission Statement of the Washaw Sibi Eeyou

To be recognized and to be fully integrated into the CREE Nation in collaboration with the James Bay and Northern Quebec Agreement.

To implement the services, the benefits and the rights to the members of Washaw Sibi Eeyou that is originated from the James Bay & Northern Quebec Agreement.

To reclaim our CREE traditional ways of life, our CREE heritage, our CREE culture and our CREE language after two generational declination.

The members of the Washaw Sibi Eeyou have clearly expressed a desire to improve their situation and integrate more fully into the Cree Nation.

New Direction of the Washaw Sibi Eeyou

After many various consultations, meetings, negotiations, obstacles, Washaw Sib Eeyou are determined to establish a new 'Cree' community. Washaw Sibi Eeyou are members are presently discussing the 'chosen' land base of this new community. This land base will probably be within the Washaw Sibi Eeyou's trapline territory.

Concerning the Agreement in Principle

What's in it for the Washaw Sibi Eeyou?

After two passed generations, since the 1930's, the Washaw Sibi Eeyou has not been fully recognized as CREE people within the southern part of the Waskaganish historic traplines. After the ratification of the signing of the 1975 James Bay and Northern Quebec Agreement, we were not included in this agreement. Upon signing of this Agreement, no benefits or services were provided to the Washaw Sibi Eeyou.

As we understand it, each cree beneficiary accumulated a certain fund in order to receive these service and benefits. But where does the Washaw Sibi Eeyou cree beneficiary funds accumulate? Today, this same question is still unanswered.

AGAIN, WHAT'S IN IT FOR THE WASHAW SIBI EEYOU CONCERNING THE 'AGREEMENT IN PRINCIPLE'?

This 'Agreement in Principle, will fully effect our future generations! Does the CREE NATION stand behind us?

On behalf of the WASHAW SIBI EEYOU.

The Nation

I am writing to comment on what I saw and heard in the community consultations at Waskaganish, Nemaska, Waswanipi and Mistissini. It is fair to say there was support for the Agreement in Principle the Cree leadership had signed. Some people were critical of the AIP and they tended to voice their concerns first in the meetings. Once they had spoken there were others in the room that asked questions about the Agreement or who expressed real interest in seeing it completed so that they could begin to enjoy the benefits.

There were a lot of concerns about losing the river. The river is part of our history and is very important to Waskaganish. The river has three Cree communities on it and was the route used to haul Hudson Bay Company goods and more importantly it maintained our relationships with each other. It was also an important travel route to the inland hunting grounds.

To this day the river is important for the Notimeshanan fishing site. The people who hunt in that area said that while he saw the importance of the fish, he also recognized the benefits that the Agreement would have for future generations. Some were disrespectful to the Grand Chief in the language they used and should have just stated their point of view. The majority of those who spoke supported the Agreement and wanted to learn more about it.

In Waswanipi there was support for the Agreement. Some of the youth expressed their support. People were generally interested in the impact of the agreement on forestry and seemed to be interested in what was already in the AIP. One elder who

Beesum Art Contest

Beesum is looking for artwork to appear on the cover of the 2002 edition of the James Bay Cree Telephone Book. The deadline for submissions is November 30th.There's a $200 prize for the chosen piece.

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was obviously very emotional about the land commented that it was part of the heritage of the people and was glad that the Crees right to benefit from resource development is part of the AIP. He also stated that this generation that thrived on hunting and fishing has an obligation to hand the next generation an opportunity to thrive in the contemporary way of life.

Mistissini was different only in that the Youth Chief Ashley Iserhoff spoke out against the AIP and the process leading up to it. Many of the criticisms made reflected a lack of understanding of the AIP. The majority of the speakers in Mistissini spoke in favor of the Agreement and these included elders.

In Nemaska there were young people and a couple of non-native teachers who recently moved to the community, speak out against the AIP. They had a group of very young children, who could not have understood the complexities of the AIP bring in a placard against the Agreement. I felt that these children were to young to be involved in this way. The teachers were given a chance to speak and did so accusing the Grand Chief of selling out. I was particularly incensed when one of them suggested that the Crees look into alternative energy, as if the proposed project would be built for Cree energy needs. She should campaign in the south were they have an insatiable appetite for electricity which in turn causes the north to be inundated.

One of the Nemaska hunters monopolized the microphone for hours, which may have caused some people to be reluctant to speak. When the meeting was nearly over other members began to speak and expressed an interest in going forward with the AIP. The consensus in the room seemed to be in favor of the agreement, as expressed by Chief Wapachee afterwards.

Overall, I observed the most vocal critics were for the most part Crees in their late 20's and early 30's who said that they spoke for the youth and who also had good jobs in the community. I was left wondering whether the youth who see that all the jobs in the community are taken and who wonder about where they would find work in the future think of the API.

I think that the AIP is the best agreement that is achievable at this time. It is government to government and the funding will make the Crees a significant force in the economic development of the territory. It is not a Nation to Corporation agreement.

The Cree government will take over Quebec's powers and obligations to the Cree Nation and carry them out itself. Our right to benefit from extraction of our natural resources is respected.

With this funding we have a chance to make jobs for the future generations and to provide housing and community facilities for the present. We have to negotiate a final settlement and we will need to stand together if we are to succeed.

The Cree who are fortunate enough to have access to the Internet have an obligation to represent the facts accurately. I noted the comments made in the Yahoo James Bay discussion group about the fact that the Grand Chief received a lot of criticism in Mistissini does not respect this obligation. The Internet is a powerful tool not yet fully utilized by the average Cree Nation citizen due to high costs. The outside world who get their information through this medium need to be aware of this.

Bill Namagoose

Letter to Mr. Ashley S. Iserhoff
Youth Grand Chief / Chairman
Cree Nation Youth Council

Dear Mr. Iserhoff,

I am writing to you in reply to your letter of October 30th 2001. I welcome comment that is aimed to better understand the Agreement in Principle (AIP) with the Government of Quebec. In your letter you raise several points that I will comment on:

1. You ask for more time to consider the AIP. From the signing of the agreement on October 23rd we have over two months to review and consider it and to elaborate the text of the final agreement. Consultations on the AIP and the final agreement will continue thereafter. I was involved in the negotiations of the JBNQA. There, the Cree negotiated an agreement of over 30 chapters in ten months. In light of past experience, I do not believe it is unreasonable to complete in two months these discussions with Quebec concerning in large part the implementation of one chapter of the JBNQA.

2. You claim the amounts provided under the AIP are insufficient. I have used financial experts in the negotiation of this agreement, as has Quebec. I do not know the source of your financial figures but they are misleading and substantially incorrect. Moreover, the adequacy of the funding going to the Crees should be judged in terms of whether it would be a significant boost to the Cree communities, to Cree employment and to our economy. I believe that it will be a very significant source of funding for our Nation. Indeed a minimum amount of $70 million per year is indeed a very large amount by any standard. It is the largest payment to be made to an aboriginal Nation in Canada in respect to economic and community development. The funding is far in excess of any other funding arrangement found in any other agreement signed by the Cree Nation. With the large amount of funding to be received, we will determine how we build our communities and economies. I have confidence that this financial resource will be used wisely by the Cree Nation and for the benefit of all.

3. You mention the fact that we should be the owners of the enterprises on our Territory in partnership with others. I agree and it is one reason that I support the present agreement. The funding provided and the new legal structures established, such as the Cree Development Corporation, will assist us in investing in enterprises in our region and in creating real partnerships.

4. You state that a Cree veto on development should be obtained. The Grand Council and myself have always taken the position that we have this right of veto. This is what we have argued before the courts. Though you seem to question whether this right exists, I have never doubted it. The AIP reinforces this right since Quebec is seeking our consent to specific projects. The Cree have always and will continue to use this right wisely and in the long-term interest of the Cree Nation.

5. As concerns the recent report on Ouje-Bougoumou metal contamination resulting from old mining projects, I share your preoccupation as does all the Cree leadership. This is why this issue was fully discussed with Quebec in the AIP. Thus, the AIP specifically states that its provisions "shall not affect the rights and recourses of the Crees and shall in no way affect the recourses of Cree individuals resulting from contaminants (such as mercury or other metals and substances) arising from the development

of the James Bay territory". In addition, the AIP specifically states that all future mining development will be subject to the applicable environmental legislation and to the environmental and social protection regime stipulated in section 22 of the JBNQA. In addition, since the release of the report concerning Ouje-Bougoumou, and in light of the new relationship with Quebec, the Premier's Office has set up a task force to review the situation and suggest appropriate measures to address the issue. Quebec will also have to take measures with the people of Chapais and Chibougamau, as they do not seem to have been considered, to see if they share the problem with the Cree community. As I stated above, the problems stem largely from mines in this area that were approved before the James Bay Agreement. However, I would like to know, as I am sure those people who have been at risk are eager to find out, just how widespread this problem is. We will do whatever is necessary to resolve this matter.

6. Greenpeace has helped us in the past on environmental issues. However, you refer to Greenpeace in your letter as somehow being the protector of our traditional economies. You seem to forget that it is Greenpeace that is largely responsible for the devastation of traditional aboriginal economies by initiating anti-fur campaigns. These campaigns have resulted in the demise of the economic basis of the traditional economies of most aboriginal nations in Canada including our own. We have been successful in preserving our traditional activities in part because of the ISP program and the numerous remedial works programs available for our trappers and hunters. This we succeeded in spite of Greenpeace and its anti-fur campaigns. Other aboriginal groups have not been as fortunate.

7. You mentioned tourism as a future potential for the development of the Cree economy. I know that some of the Cree miners who worked at Troilus invested their money in a tourism venture. Future development will have to be a balance of different activities, including Cree traditional pursuits, forestry,

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mining, tourism and hydroelectric development as well as manufacturing, construction etc. Not everyone is suited or wants to work in tourism. I say that we should develop all kinds of ventures, including tourism. The Cree people are ready to play a major role in the development. We have waited too long by the side of the road while others find work and investment opportunities in the Territory. The new AIP gives us the opportunity to look into all these possibilities and to choose for ourselves.

8. While there are those such as yourself who have work in the band office, at the Cree Regional Authority, at the School and Health Boards or in other Cree institutions, there are just as many other Crees who do not have jobs. I see many youth sitting at the back of the meeting rooms, silent and without a chance at employment. You, of all people, should be acutely aware of this. These people will need the jobs that we can create with the funding that we will receive under this presently proposed agreement. I praise the Cree institutions for what they have accomplished but we must work together because we have much more that needs to be done. By addressing the problems of unemployment and lack of community facilities we will help to motivate children in school and we will give people ways of addressing personal and family problems. If we decide to reject the AIP then investment in our communities and in job creation will have to wait while we spend our resources on legal and public campaigns. I would rather bring hope and a future to the Cree youth. Rhetoric is easy, but in the end it is the results that count.

9. You suggest that Quebec will punish us in the future if we do not conform to their wishes, by withholding payments under the new Agreement. You are wrong. The text of the new agreement will clearly protect these payments. With the increased economic strength that we will gain with the present proposal, we will be more effective in influencing public policy. We will work with Quebec in a cooperative manner to accomplish our goals. We have never been daunted by threats in the past to funding of the School Board or Health Board, just because we disagree with Quebec or Canada on some issue. What makes you believe that our resolve will be different in respect to economic development? We will continue to protect and strengthen our rights.

10. You say that the funding for "running" our community sanitation systems, fire services, creating community centers and "a host of other obligations" have not been properly considered. The cost of running the sanitation systems, fire services, and community centers is largely part of our Cree/Naskapi Act funding and comes from Canada. Some of the obligations of Quebec in section 28 are assumed by the Crees through the AIP. Quebec has contributed almost nothing to these in the past. The AIP will ensure a huge new contribution from Quebec for these purposes. This not only includes buildings, but also employment initiatives and help for Cree entrepreneurs as well as assistance for our trappers and hunters. In the past Quebec has paid minuscule amounts in regard to these matters. In the future the funding will be substantial. We have examined the numbers and they are correct.

11. I assure you that we have carefully done the calculations required to understand the funding. We have looked at the present value and we realize that the future funding will likely exceed the amount of $70 million per year as the resources produced from the Territory increase in volume and value over time. I do not accept your language in suggesting that we proceed with "blind trust" in this matter. I rather believe that it is you that is blind to the enormous benefits this AIP brings to the Cree Nation.

12. You refer to a General Assembly resolution concerning the protection of Cree rights. Please note that the AIP is in complete conformity with this resolution since Cree rights are in no way whatsoever diminished by the AIP. On the contrary, Cree rights are enhanced and reinforced by the AIP. The proposed agreement is an implementation of some of the Quebec obligations in Section 28 of the James Bay and Northern Quebec Agreement. It in no way diminishes the rights of the Cree people. On the contrary, it implements and reinforces them, as the Crees have always demanded. The difference is that in the new agreement we, the Crees will decide the priorities. Moreover, you forget that at the last General Assembly, a resolution was passed specifically mandating me to negotiate with Quebec the participation of the Cree in natural resources development of the territory. I have been acting under this specific mandate in carrying out the AIP.

While I appreciate points that you raise in your letter, it prejudges the proposed agreement and does not reflect a considered understanding of it. Indeed, rather than allowing time for debate on the issue when we came to Mistissini on the 30th of October, you sent out the letter the same day and four days after your press release of October 26th wherein you imply that the process is an assault on our democracy. I am disappointed that someone who purports to represents the youth acted without giving time for due consideration of the issues. I have spent my life protecting Cree rights including our right to democratic process. We are faced with a unique opportunity. The offer before us could run out. Those who call for indefinite delays so that we can consider the offer at their leisure also assume the responsibility if the AIP is lost. I invite you to take the time to understand the reasons that things had to be done as they were and to understand the offer itself.

It would be sad if one of the most important opportunities ever for the Cree Nation were lost because of misinformed criticism. We have a tradition of dealing with our issues together and of forming a consensus on our position. You have violated our tradition by sending a press release attacking the democratically elected Cree leadership, by inviting Greenpeace and other non-Crees to criticize a Cree position brought by the elected leadership before even the Cree People have been able to understand and comment on it!

This is an important issue and one that will influence the futures of our communities and of our nation. We must act together if we are to build the Cree Nation.

Sincerely yours,
Grand Chief Ted Moses

CLASSIFIEDS

100 - Births

Congratulations to a wonderful friend of mine, Priscilla Bosum and her boyfriend Cheyenne Alook on the birth of their second baby girl by the name of Ashley Latisha Skye Bosum Alook, born on October 27th, 2001 in Edmonton, Alberta. I was kinda bummed I couldn't see you during your pregnancy, but I sure can't wait to meet that little one. Looking forward to it! Love in friendship, Naomi.

Congratulations to Priscilla & Timothy Matoush on the birth of their baby boy Timothy William Trevon Matoush, weight 8 ponds & 13 ozns, born on november 1st, 2001 in vald'or. Take care of your little boy aight

101 - Birthdays

I want to wish a happy birthday to Jamie Matoush on November 3,2001. Natalie (Loon) Matoush on November 11,2001. Shanya Matoush on November 12,2001. John Jodes Ottereyes on November 21, 2001. and also to Gille Matoush on November 29, 2001and may you all have a very HAPPY BIRTHDAY and many more to come. Fr:S.Matoush,E.Shashweskum and E.Matoush

I like to wish a belated Happy 30th Birthday on October 29th 2001, to Mr. Gilles Napash of Chisasibi. Wish you more of these. From G.W.N.

We would like to wish a very Happy Birthday to our adorable granddaughter. She is turning 4 years old on November 5th, 2001. May your big day bring you lots of happiness and joy and many more to come. We are giving you a big hug and many kisses. Love always. Grandpa Ron and Grandma Shirley. Happy 4th Birthday Janine.

We would like to wish our daughter Janine D. Erless a fourth birthday on November 5th, 2001. Four years already! It seems like only yesterday we saw your first smile, when daddy held you for the first time. Now you're already four years old. You've grown up so fast into a beautiful little girl. We love you so much and may your day be filled with lots of happiness. Happy Birthday little girl. Loving you lots and lots. Love and kisses. Mom and Dad (June and Howard Erless).

Happy belated Birthday to my little bro John Clifford Saganash on October 16th, 2001. Hope your day was filled with happiness and may all your dreams come true. Once again Happy Birthday. Oh Sorry I couldn't be there on your birthday. Remember Bro that I will always love you no matter how far apart we are. Hope to see you soon and I miss you a lot. With love always. Your sister Virginia Saganash. PS: call me sometimes...

We would like to wish a happy belated birthday to Willard Napash on October 12 , Helen Bobbish on October 26 and George Napash on October 29 2001. From: Anita and kids. (Chisasibi)

On this special day November 3 2001, we would like to wish our grandpa & great grandpa a happy birthday to Malcolm Hester in Waskaganish. We love you very much From: Anita & kids. (Chisasibi) xoxoxoxo

Happy birthday going out to a sister who is very dear at hear to us, Emily Bosum. On November 24the hope you have a wonderful day! And many more to come. And also congratulations on you know what. We love u very much! From your brothers and sisters, and always will be!! P.S. Too bad you won't join us for our usual tubing and skidooing this winter at Mont-Chalco.

We would like to say Happy belated Birthday to two special girls. Not that we forgot you. We just thought of putting our birthday greetings for you in the Nation a little late. As the old saying goes,"Better late than never." To Eliza - Faith Bearskin on Sept. 01 and to Priscilla Atchynia Jr.on Aug.4 Happy 7th birthday girls and many many more to come. From Whapmagoostui.

Birthday Greetings going out to a good friend, sister-in-law to-be Ms. Angela Jolly on November 14, 2001. Wishing you the warmth of friends and family. Wishing you the gifts happiness brings. And the treasures money can't buy. Wishing you success and serenity. Cake, candles, and a wish come true. Wishing you a reminder of how much nicer this world is...because of you and my niece Jacie Ryanne. Happy Birthday!!! friend; Brenda-Rose (Nemaska)

Jennifer Viola Mianscum Petawabano Your father and I would like to wish you a very happy birthday on November 21. We miss you and love you very much. I am sorry we cannot afford a "Mercedes" this year but since you already have one, please take care of her. We will not tell you not to do anything foolish, since you have outgrown such foolishness (ha!ha!) and have matured into a remarkable young mother and woman! We are very proud of you! Love Mom and Dad

Happy Birthday Mom, We love you and miss you very much! Patricia and Andrea (your two lanky daughters)

Happy Birthday Errol! May God Bless you with many more. Give our love to Rita and hope she bakes you a nice birthday cake, with many candles. Love mom and dad

103 – Anniverseries

Happy belated 24th Anniversary to Grandpa and Grandma, Morley and Pauline Etapp on October 15th, 2001. Sending lots of hugs, kisses and most of all love to you both on your special day. Sure wish we were there to celebrate your love, next year we'll be there for the big Silver Anniversary. Hope you enjoyed your special day as you are to us. An eternity of never ending love from your grand-children in Waskaganish, Karly, Amanda and Lyle Blackned and Lance and Lylas Hester. XOXOXOXOXO Let's not forget our special cousin on the way from Oujebougoumou.

300 – Personals

This goes out to Rhoda Moar the love of my life. My whole world changed when you left me! I LOVE YOU! I MISS YOU! Please come back to me! Call me! love: junior

I am looking for a woman to correspond with. "Pen Pal". James Koong Kan, Etabl. Leclerc, 400 Montee St-Francois, Laval, QC, H7C 1S7

A big HELLO to our extremely very very kind Auntie Melissa Etapp in Montreal. We miss you so much. I haven't been in Montreal yet by my little brother has, isn't he lucky!! But I'll make sure my mommy takes me there, when she goes for her Christmas shopping. Boy do we ever miss your hugs and kisses. When you left to go back to college after the Thanksgiving weekend, I stood by the window door for you to come back. Next time we are together we'll have lots of fun okay. Just wanted to tell you that Lylas and I love you a whole lot. Keep on smiling Auntie like me. Hugs and Kisses from your nephews Lance and Lylas Hester Waskaganish.

I am sending this to "Love". He knows who he is. I can't write his name because I know he'll be embarrassed. I want everybody to know how much I love you. I love waking to see your face every morning. Hearing those three words everyday. I love the way you make me smile when I feel low. I love the way you take care of our "little angel". I love the way you put up with my stubbornness and my temper. I could say a lot more but I would rather tell you in person. Love always "Honey".

We would like to say a big HELLO to my best friend Lisa Otter (DONUT), Kenny, children Lindsay and Wesley (Amos). La prochaine fois que j'arrive, je viendrai visiter chez vous et même peut-être rester pour quelque jours. Take care. With love P.C.C. Quindon.

WE WANNA SAY HI TO THE 3 HOTTEST BOYS IN THE CREE NATION CLAUDE GEORGEKISH, DERLAND GEORGEKISH, AND WAYNE TOMATUK WHO ARE IN

MONTREAL RIGHT NOW. WE HOPE YOU BOYS FINISH WHAT YOU WANNA ACCOMPLISH. WE MISS YOU ALL SO MUCH!! WITH LOVE FROM GIRLS IN WEMINDJI. P.S HOPE YOU COME BACK SOON FOR US, GIRLS.....LOL!

WE WOULD LIKE TO SAY HI TO THE CUTEST BOY IN THE WHOLE WIDE WORLD MATTHEW SHANUSH WHO IS IN MONTREAL. WE MISS YOU SO MUCH. GOOD LUCK WITH YOUR HOCKEY CAREER. WE'RE COUNTING ON YOU TO MAKE YOUR TOWN PROUD. WITH LOTS OF LOVE YOUR GIRLFRIENDS FROM WEMINDJI..LOL!! P.S WE LOVE YOU!XOXOXOXOXO

"First and foremost I would like to mention that I'm not crazy, maybe a little for doing this I would just like to provide my email address to anyone who is interested in palling up, I love to email people, when there's a real person at the receiving end, so here it is karerulez@hotmail.com" Email me someone, maybe you can tell me if I'm crazy or not"

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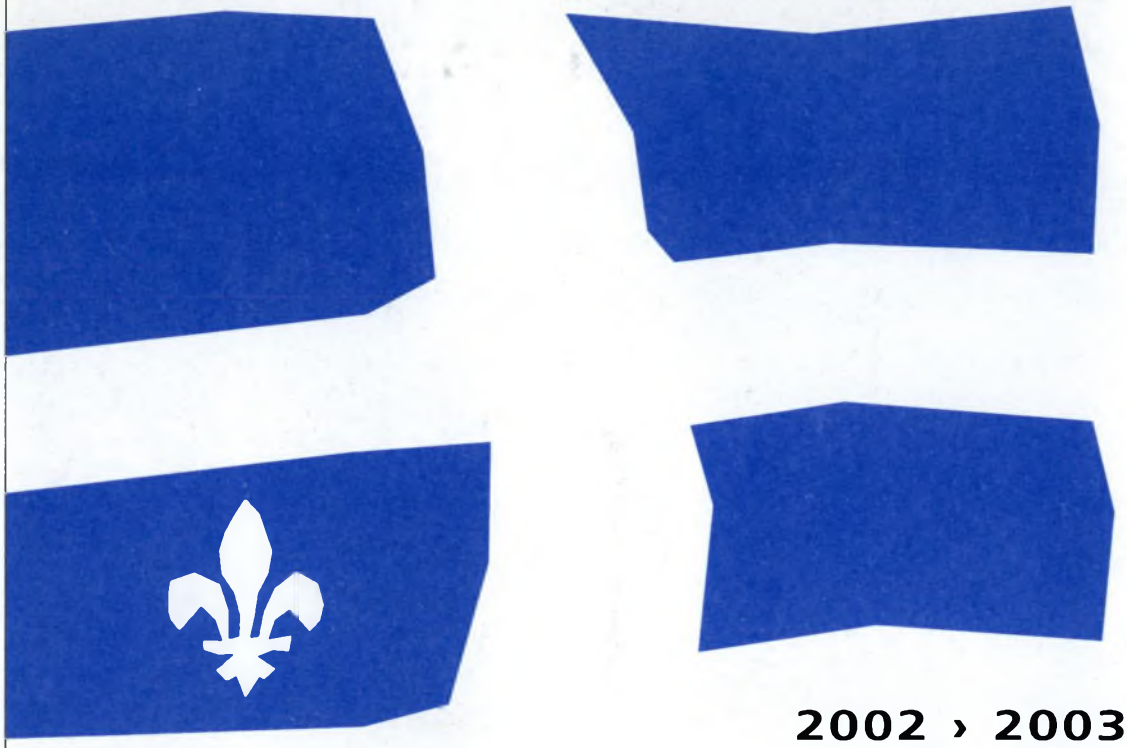

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